

CONTENTS

A Passage from the Holy Quran	1
A Saying of the Holy Prophet	2
Editorial	
A Perfect Book	3
Editorial Note	
Russian Encyclopedia on Islam	4
Civilisation on the Great Roads (II)	5
By Sir Muhammad Zafarullah Khan	
Make Room for Community and Brotherhood	6
By Khalil Ahmad Naeef	
Current Topics	
Religion and Science	7
Book Reviews	8

The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashiruddin Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them.

INDIA

Qadian, E. Punjab

PAKISTAN (Center)

Rabwah, Punjab

U.S.A.

1. The American Fazi Mosque
2141 Leroy Place, N.W.
Washington 8, D.C.
2. 2522 Webster Avenue,
Pittsburgh 19, Pa.
3. 4448 S. Wabash Ave.
Chicago 15, Ill.
4. 265 W. 30th Street,
New York 1, N.Y.
5. 927 N. Fairfax Avenue,
Los Angeles 46, Calif.

ENGLAND

The London Mosque,
63 Melrose Road,
London S.W. 18.

BRITISH WEST INDIES

72 Second St.
San Juan, Trinidad

SPAIN

K. I. Zafar,
Lista 58, Madrid

SWITZERLAND

Beckhammer 35, Zurich 57

GERMANY

Oderfelder Strasse 18
Hamburg 20

NETHERLANDS

Oostindianlaan 79, Hague

NIGERIA

P. O. Box 418, Lagos

GOLD COAST

P. O. Box 39, Salt Pond

SIERRA LEONE

1. P. O. Box 353, Freetown
2. P. O. Box 11, Bo.

KENYA COLONY

P. O. Box 554, Nairobi

ISRAEL

Mount Carmel, Haifa

SYRIA

Zaviatul Husni,
Shaghour, Damascus

MAURITIUS

Ahmadiyya Mission,
Rose Hill

INDONESIA

1. Petodjak Udik VII/10,
Djakarta
2. Masjid Ahmadiyya
Nagarawanji 57, Tasikmalaja
3. Bubutan Gang 1, No. 2
Surabaya

BURMA

143-31 Street, Rangoon

Ceylon

99 Driesburgs Ave., Colombo

BORNEO

Box 30, Jesselton

MALAY

111. Onan Rd., Singapore



A Passage from the Holy Quran

Say, 'To whom belongs what is in the heavens and the earth?' Say, 'To Allah.' He has taken upon Himself to show mercy. He will certainly continue to assemble you till the Day of Resurrection. There is no doubt in it. Those who ruin their souls will not believe.

To Him belongs whatever dwells in the night and the day. And He is the All-Hearing, the All-Knowing.

Say, 'Shall I take any protector other than Allah, the Maker of the heavens and the earth, Who feeds and is not fed? Say, 'I have been commanded to be the first of those who submit'. And be you not of those who associate partners with God.

Al-An'am: 13-15

A Saying of the Holy Prophet

It is better to sit alone than in the company with the bad; and it is better to sit with the good than alone. And it is better to speak words to a seeker of knowledge than to remain silent; and silence is better than bad words.

Editorial:

A PERFECT BOOK

The second chapter of the Holy Quran begins with the following verse:

This is a Book; there is no doubt in it; it is guidance for the righteous.

It is rather unique, and perhaps for some people an odd way, of opening the gospel with such a verse. It is quite different from the gospels of all other major faiths. While the Old Testament starts off with an account of the creation of the world and the New Testament from the birth tradition of Jesus, the Quran opens with the pronouncement that it is a complete and perfect Book, a Book which you had prayed for and was promised to you by the previous scriptures.

A deeper deliberation will show that it is really not an odd beginning. A Scripture claiming to be revealed and demanding acceptance in the presence of other gospels should, in fact, answer the natural question as to what was the need of a new Book. The answer of the Quran is simple, direct and specific. The Quran, from the very outset, makes it clear that it claims to provide a *comprehensive* teaching. It deals adequately with all important questions such as God and His attributes, the origin and nature and purpose of man, his life here and hereafter. It instructs man in the regulation of his relations with his God and fellow-men. It guides parents and children, wives and husbands, and other relatives in their duties and obligations. It instructs about the rights of the neighbors, the employers and the employees, the citizens of a State and those in whom the government of the State has been vested.

The Quran also deals with the morals. Here again, it does not restrict itself to the giving of only preliminary dictums. The Quran tells us about the roots of human instincts, the ends which they serve and the use to which they may be rightly put. It explains how these instincts become transformed into good or bad moral qualities. It teaches how good moral qualities may be promoted and the bad ones restricted and eliminated. The Quran, in spite of its relatively small volume, contains spiritual guiding principles on all aspects of human life.

It goes on to say that it is not only a perfect Book, but the one in which there is no doubt. It does not mean that no body will ever entertain any doubts about the Quran, but that its teachings are rational and logical. Thus it projects that the idea that a person should seek complete accord between the word and the work of God and enhance his knowledge on the basis that all the discoveries of new truths in the realm of science should only manifest more truth of the word of God. Thus the Holy Quran encourages and exhorts the study of the laws of nature and to derive full benefit from them.

The Holy Prophet Muhammad's own words are an eloquent testimony to that. "Seek knowledge, even, it need be, on the borders of China", he said. And, "Seek knowledge from the cradle to the grave." He has been reported to have said that "One word of knowledge is of more value than the reciting of a hundred prayers", and "One word of wisdom, learned and communicated to a brother, outweighs the prayers of a whole year." He taught that "God has created nothing better than reason." And, "In truth, a man may have prayed, fasted, given alms, made pilgrimage, and all other good works; nevertheless, he shall be rewarded only in the measure that he has used his common sense."

It is on this basis that the Holy Quran claims to be a "guidance for the righteous" in the last part of this verse. This not only means that in order to receive the full blessings and benefits of the teachings

of the Holy Quran one ought to strive his best to live a good life in practice, but also that the guidance contained in the Quran is limitless, helping man to higher and still higher stages of perfection and making him more and more deserving of the favors of God. The means to attain the nearness to God are infinite. They endlessly continue to unfold in order to establish a perfect communion between man and his Lord. In fact, as the Holy Quran says at another place, the process of man's spiritual advance does not stop with death but continues in the life to come.

The Holy Quran, therefore, opens with a natural and logical setting. It clarifies its need in the presence of other scriptures, stresses the fact that we need a comprehensive teaching in order to be fully guided and announces the glad tidings of infinite spiritual joy and progress for mankind.

* * * *

Editorial Notes:

Russian Encyclopedia on Islam

Strange is the picture of Islam we get from the new Russian Encyclopedia. "Islam, the same as other religions, always played a reactionary role, being in the hands of the exploiting classes a weapon of the spiritual oppression of the toilers" is the way in which it has been introduced to the Soviet people. It further says that Islam approved and recommended a Holy War against the non-Muslims for the purpose of the propagation of the faith. In the opinion of Russian Encyclopedia Islam "persistently defends and justifies slavery, exploitation of property and social inequality of the people."

This description may disappoint those who have been lately trying to find an imaginary alliance between Communism and Islam. It is also shocking for a Muslim to learn how erroneous a picture of his

faith is being painted for the Russian people. One thing seems to be certain, however. Any thing which does not agree with the Communist way of thinking must be invariably "re-actionary." The very essence of the teachings of Islam is to safeguard the oppressed and to lift them up to a level where they can enjoy complete equality with their fellow-beings. The Holy Prophet described a Muslim as the one from whose hands and whose tongue the honor, property and feelings of others are fully protected.

Nothing could be farther from truth than to allege that Islam ever endorsed the propagation of the faith through the use of force. "No compulsion in the matter of faith", is what the Holy Quran has specifically asserted. It invites reason and rational thinking toward an understanding of its teachings.

Only a very ignorant person or one with ulterior motives could say that Islam defends slavery. One has only to look at the record. The advent of Islam took place in a society in which slavery was in full practice. Islam not only encouraged all means by which all the former slaves could be liberated but it also devised institutions by which these people could be fully re-instated in the Islamic society. Islam was not content with a mere pronouncement in favor of brotherhood and equality of mankind. It actually put into practice what it preached. Today a Muslim can proudly look back at the rich heritage which he has received in this respect.

What Islam has not endorsed is to turn man into a mere mechanic tool in the structure of a super-imposed government. It does not lower a man's outlook to narrow materialism. It elevates and uplifts him and encourages him to utilize his capabilities to the fullest extent. This is where Islam basically differs with Communism.

Civilization at the Cross Roads

(Continued from First Quarter, 1956)*

It may be said further, what about the mischief that may be wrought involving the destruction of culture and civilization, if not the destruction of life itself, by the irresponsible conduct of those who may not be prepared to subscribe to these values and may in fact be opposed to them?

In the first place, while offering guidance on all fundamentals affecting various aspects of human life, the Quran takes note also of that which has just been mentioned. It bids us to be steadfast in upholding beneficent values, but also warns us to be constantly vigilant and on guard against those who would seek to destroy them.

Oh ye who believe, be steadfast and strive to excel in steadfastness and be on your guard and keep your duty to God that you may prosper.¹⁶

Eternal vigilance is the price of security and the safeguarding of beneficence.

That our vigilance and all the sacrifices that it might entail should weigh in our favor in the Balance, we must take a firm stand in support of truth and righteousness and proclaim this as our sole and complete ideal. In other words, we must definitely take our stand on the side of God and substitute His will rather than our own as our motive.

This might mean for some of us a complete overhauling of the manner of our lives, of our conduct and of our values. In other words, we may need to carry through a spiritual and moral revolution, at

*This is the second and final part of the text of a speech delivered by Sir Muhammad Zefrullah Khan, Judge of the International Court of Justice, before the Second National Court Conference on Spiritual Foundations, Washington, D. C., on October 24, 1955.

¹⁶ *The Holy Quran*, 3:201.

least matching, if not in its turn outpacing, the scientific and technological revolution, the unfolding of which we are privileged to witness.

The proclamation and repetition of high moral principles, though necessary, is of little value unless we carry them into effect and illustrate them in our conduct. A rift between our professions and our practices would portend as grave danger as the rift between our scientific and technological achievements and our spiritual and moral standards.

We must completely eschew hypocrisy and make believe. This would go far to reassure those who may entertain doubt of our motives and be afraid of our intentions.

Oh ye who believe, why do you say that which you do not. Most displeasing is it in the sight of God that you should say and do not.¹⁷

Having set our own house in order by the adoption of wholly beneficent standards of values and having brought our conduct into conformity with those values, we must convince those with whom we seek to enter into agreements, covenants and practical dealings, of our utter sincerity of purpose. We must avoid all equivocation.

Oh ye who believe, do your duty to God and say the straightforward word; He will bless your works with beneficence and will eliminate the consequences of your defaults.¹⁸

All engagements, trusts and covenants must be fully and faithfully carried out in the letter as well as in the spirit. The Quran, while enumerating the characteristics of those who would make a success of their lives says: "and those who are watchful of their trusts and their covenants."¹⁹

Patience and steadfastness must inspire both our policies and our conduct. This is a hard discipline, but is made easy for those who have the certainty of faith in God and the ultimate return to Him.

¹⁷ *The Holy Quran*, 51:34.

¹⁸ *The Holy Quran*, 30:71-72.

¹⁹ *The Holy Quran*, 23:9.

Seek help with patience and prayer; this indeed is hard save for the humble in spirit, who know for certain that they will meet their Lord, and that to Him they will return.²⁰

But all this, while helping to set up a society strong in beneficence, would not necessarily secure it against opposition, persecution and the kind of situation which has come to be known as "cold war". In fact, history shows that every attempt to set up such a society and to conduct it on these principles has always met with opposition and persecution. Even then the remedy is steadfastness and righteous living.

You shall surely be tried in your possessions and in your persons and you shall surely hear many hurtful things from those who were given the Book before you and from those who set up associates with God; but if you show fortitude and act righteously, that indeed is a matter of high resolve.²¹

For good is not only beneficent in itself, it is a positive force against evil, which is negative. The one has the qualities of life, health and progress, while the other is a distemper or disease which, if not cured and removed, brings death. Evil is curable only by good, for good prevails over evil and overcomes it.

Good drives away evil; this is a reminder for those who would remember.²²

Alas, we often forget this reminder. It is so easy to yield to the temptation of giving as "good" as we receive; only in this context, "good" is a euphemism for "bad". In situations like those with which civilization is faced to-day the foundations of a culture are put to their severest test. If they survive the test, the culture will endure and flourish even more vigorously, though the superstructure may be shaken and may have to be put in order. If the foundations give way, everything will fall into ruin. The foundations will not endure unless they rest upon truth and righteousness. Those who build on these, build

²⁰ *The Holy Quran*, 24:6-7.

²¹ *The Holy Quran*, 3:187.

²² *The Holy Quran*, 2:115.

on a firm and secure rock; those who build on falsehood and evil or on a mixture of good and evil, build on sand. He who stands firm on goodness will not only save himself, he may also save his brother who is opposed to him and is seeking to injure him and to do him harm.

Good and evil are not alike. Repel evil with that which is best, and lo, he between whom and thyself was enmity will become as though he were a warm friend. But none is granted this save those who are steadfast; and none is granted this save those who possess a large share of good.²³

Patience, steadfastness, high resolve, combined with watchfulness and vigilance and a firm determination that good shall not relax in any circumstances, even under constant provocation, its effort to overcome evil: this is the only rule of conduct that will avail in the crisis through which mankind is passing.

We must make a firm resolve that we shall co-operate with each other only in the promotion of beneficence and righteousness and that no amount of provocation shall induce us to lend our support to oppression or wrong.

During the first thirteen years of the Ministry of the Holy Prophet of Islam (on whom be the peace and blessing of God), the Muslims were bitterly and brutally persecuted in Mecca. In the end this little band was forced to quit Mecca, one by one, and found a refuge in Medina, where the Prophet also joined them. There, too, they were not left in peace. The Meccans organized expedition after expedition against the Muslims to destroy them and their faith. The Muslims were anxious to be permitted to perform the pilgrimage to Mecca and to worship there in the Sacred Mosque, but the Meccans would not hear of it, nor would they abate their aggressive policies and actions. Finally, Mecca fell. The Muslims entered it with dignity, exacting no retribution and imposing no penalties for the wrongs and injustices

²³ *The Holy Quran*, 41:35-36.

that they had suffered during twenty years. The Quran laid down:

Let not the hostility of a people, that they hindered you from the Sacred Mosque, incite you to transgress. Co-operate with one another in righteousness and piety; do not assist one another in sin and transgression. Fear God; surely God is severe in punishment.²⁴

On the other hand, Islam does *not* teach submission to evil for that would amount to supporting and fostering it. Islam conceives of a truly beneficent society as composed of persons who seek to maintain a just balance between the values pertaining to this life and the next, constantly fostering good and restraining wrong and evil. The following may furnish some idea of the attitudes that Islam inculcates:

Whatever is bestowed upon you is but the temporary provision of this life; that which is with God is better and more lasting for those who believe and put their trust in their Lord; those who eschew the grievous sins, as well as indecencies, and when they are wroth, they forgive; those who hearken to their Lord and observe Prayer and whose affairs are determined by mutual consultation and who spend constantly out of that which We have bestowed upon them; those who when an injury is inflicted upon them, defend themselves. The recompense of an injury is a penalty proportionate thereto; but whoso forgives and thereby brings about reformation, his reward is with God. Surely He loves not wrongdoers. But no blame attaches to those who defend themselves when they have been transgressed against. Blame attaches only to those who commit wrongs against others and transgress in the earth without justification. Such will have a grievous punishment. But he who is patient and forgives—that surely is a matter of high resolve.²⁵

It will be noted that even defensive action is permitted only where a wrong has been suffered, though forgiveness is held up as the

²⁴ *The Holy Quran*, 5:3.

²⁵ *The Holy Quran*, 42:37-44.

more meritorious choice. On the other hand, infliction of wrong and transgression is condemned.

Should, however, aggression be embarked upon, which can only be stopped by the exercise of force, permission to use force is accorded. "Permission to fight is given to those against whom war is made, because they have been wronged—and God indeed has power to help them: those who have been driven out from their homes unjustly only because they said, 'Our Lord is God'. If God did not repel some men by means of others, cloisters, churches, synagogues and mosques, wherein the name of God is oft commemorated, would surely be destroyed. God will of a surety help those who help Him. God is indeed the Powerful, Mighty—those who, if we establish them in the earth, will observe Prayer and give the alms and enjoin good and forbid evil. With God rests the final issue of all affairs . . . Whoso retaliates with the like of that with which he has been afflicted and is then transgressed against, God will surely help him. God effaces sins and forgives them."²⁶

Once fighting is forced upon such a society as is here described, the fight must be pursued with fortitude and vigor. Detailed instructions have been laid down to render war as humane as possible. Fighting must be confined to combatants. Women, children, old men, priests and those dedicated to the service of society must not be molested. Cruel and barbarous practices must be eschewed, even if they are resorted to by the enemy. Fighting must be brought to a close as speedily as possible. The object should be to restore conditions of peace, security, justice and freedom of conscience and not to crush the enemy.²⁷

If at any time in the course of the fighting the enemy should be inclined towards a truce, the opportunity should be embraced to put an end to the fighting.

"If they incline towards Peace, incline thou also towards it and put thy trust in God. Surely it is He who is All-Hearing, All-

²⁶ *The Holy Quran*, 22:40-42 and 67.

²⁷ *The Holy Quran*, 8:40.

Knowing. If they intend to deceive thee, then surely God is sufficient for thee.²⁸

Should punitive action become necessary, it should be limited to the degree of wrong suffered and should not go beyond it, but if the wrong is suffered in patience, that is better.

Should you have to retaliate, then confine your retaliation to the extent of the wrong suffered, but if you are patient, that is best. Endure thou with patience, verily patience is possible only with the help of God. Grieve not for thy opponents, nor feel distressed because of their plots. Verily God is with the righteous and the doers of good.²⁹

Should hostilities break out between two peoples, it is the duty of all the others to take combined action to bring about a peaceful settlement of the dispute between them. Should one of the parties be guilty of transgression, all must combine to fight it, till the guilty party is prepared to accept a just settlement of the original dispute. Peace should then be made between them on the basis of justice and equity.³⁰

This is a brief summary of the principles which would afford protection against the abuse or misuse of nuclear, atomic or any other kind of power and would confine their use to peaceful and beneficent purposes. To the degree to which these principles are accepted and put into effect, we shall get rid of our fears and anxieties and develop a sense of security devoting ourselves to progress and the promotion of human welfare. We do not need to suffer any despondency that guidance adequate to our needs is not available. I have referred to the opening verse of the Quran. The very next verse mentions one of the attributes of God as *Rahman*. The word is commonly translated as the Beneficent, but its exact import is "He who makes provision for our every need before the need manifests itself". We may be sure, therefore, that He has made provision for our guidance through the epoch which is opening up before us. By accept-

²⁸ *The Holy Quran*, 8:62-63.

²⁹ *The Holy Quran*, 16:127-129.

³⁰ *The Holy Quran*, 49:10.

ing and acting upon that guidance, we can make our lives wholly and truly beneficent. This alone would give us complete security. We shall thereby disarm all aggression. Should aggression nevertheless be embarked upon and persisted in, we shall, having put ourselves and all aspects of our lives in complete accord with Divine guidance, but only then and not merely because we have chosen any particular label, be granted the strength and the perseverance to overcome it, even if we may happen to be smaller in numbers and weaker in resources. History bears ample witness to this. "How many a small party has triumphed over a large party, by God's command: God is with the steadfast".³¹

The Quran says: "God is the light of the heavens and the earth".³² He brings men out of darkness into the light through His Signs, and bestows light upon His servants by which they are guided and in which they walk.³³

The principal function of light is to make everything appear in its true reality. We must constantly seek God's light for our guidance, so that we may be enabled to see everything in its true reality and may be safeguarded against falling into error. We have His firm promise that if we strive for Him, He will guide us along His paths and that He is ever with those who act righteously.³⁴

It is often said that the attitude of Islam is one of opposition to other faiths. I shall here content myself with making two quotations to repel this charge: "Surely those who have believed, and the Jews, and the Sabians, and the Christians—whoso believes in God and the Last Day and acts righteously, on them shall come no fear nor shall they grieve".³⁵

And:

Say, oh people of the Book, come to a word equal between us and you—that we worship none but God and that we associate no partners with Him and that some of us take not others for Lords besides God.³⁶

³¹ *The Holy Quran*, 2:250.

³² *The Holy Quran*, 24:36.

³³ *The Holy Quran*, 57:10, 13 and 29.

³⁴ *The Holy Quran*, 29:70.

³⁵ *The Holy Quran*, 5:70.

³⁶ *The Holy Quran*, 3:65.

Man's Quest for Community and Brotherhood

Man's desire for a harmonious community is as old as the time when Adam was made the vicegerent of God on earth. The establishment of an order among men which may enable them to glorify and extol God's holiness logically requires the development of a healthy community. The object of man's creation is to receive and retain an impression of God's attributes and to utilize his capacities in the most beneficent and useful way.¹ This purpose can be appropriately achieved only in a community professing and practicing brotherhood and equality.

The quest for community, therefore, is in the very nature of man. Since the creation of Adam, the progenitor of the *present* human race, nations have risen and fallen, civilizations have appeared and disappeared; and, along with the course of history, man's search for community has also continued. It has confronted problems and difficulties. At times it has achieved most gratifying results, at others it has received setbacks. The struggle has, however, incessantly continued.

Islam, from the very beginning, claimed to be a universal faith. It called not only the Arabs but the whole world toward one God. In the very beginning of the Quran, God is mentioned as the Lord, Creator, Sustainer and Nourisher of all the worlds.² Nowhere has the Quran mentioned God as a sectional, tribal or national deity. It is not the God of the Arabs, or the Muslims, or the Ishmaelites, but God of all the worlds. The scripture of Islam made its appeal not just to

A paper read by Khalil Ahmad Nasir, Editor of the Muslim Sunrise, at the Annual Conference of the National Association of Bible Instructors, Midwest Region, in Chicago on February 18th, 1955.

¹ *The Holy Quran*, 51:57-59.

² *The Holy Quran*, 1:2.

the Arabs but to "all righteous people."³ The Holy Prophet Muhammad very specifically says:

O mankind, truly I am a Messenger of God to all of you.⁴

It is with the proclamation of these fundamental truths that Islam set forth to advocate and establish, in practice, the universal brotherhood of man. The essential unity of man has been emphasized again and again in the Quran. For example:

O ye people, fear your Lord, Who created you from a single essence and created therefrom its mate and from them twain spread many men and women.⁵

Islam recognizes differences between various sections of mankind in their capacities, in their color and language, in their earnings and stations in life, but it has stressed all along that none of these differences are marks of superiority or inferiority of any human being or nation. The Quran says:

O mankind, We have created you from male and female; and We have made you into tribes and sub-tribes that you may recognize one another. Verily the most honorable among you, in the sight of God, is he who is the most righteous.⁶

It may be, sometimes, an individual who feels superior to another one in his creation. But it may also be nations and groups of people who develop such thinking. To these the Quran says:

Let not one nation despise another nation, haply the latter may turn out better than the former.⁷

The sermon delivered by Prophet Muhammad on his last pilgrimage to Mecca, shortly before his death, is of utmost significance for an understanding of the Islamic view on universal brotherhood.

³ *The Holy Quran*, 2:3.

⁴ *The Holy Quran*, 7:158.

⁵ *The Holy Quran*, 4:2.

⁶ *The Holy Quran*, 49:14.

⁷ *The Holy Quran*, 49:12.

The place of this message was Mecca, considered to be sacred and holy by the Muslims; the time, that of the Pilgrimage—to which special reverence is given by the Muslims, when they are enjoined to be particularly careful not to invoke any disturbance; the occasion, that of the Farewell Pilgrimage, just before the Prophet's death. And this is what he declared in this historic setting:

Listen, O men, you are brothers, one to another. Your lives, and your property, and your honor are sacred and inviolable as this day or this month or this place is sacred and inviolable. Listen, neither an Arab has any superiority over a non-Arab, nor must a non-Arab be deemed superior to an Arab. You are all children of Adam, and Adam was made of dust.

This belief in the universal brotherhood is further strengthened by other Islamic teachings. Islam, for example, portrays the Prophet Muhammad only as one of the people. This means that the highest spiritual authority (and in Islam, the Prophet was eventually vested with the highest secular authority also) is equally vested in every other member of the community or society and that, insofar as human judgment is concerned, he is equally liable to errors of judgment. At one time, Prophet Muhammad is reported to have said:

I am like one of you. Two of you may bring a dispute to me for adjudication and one of them may, through plausible arguments, succeed in persuading me that he is in the right and I may decide in his favor, while in fact and in truth the right may lie with the other. I wish to make it quite clear that in such case the mere fact that I have given judgment in favor of the first, will not place him in any better position with regard to his rights, for in spite of my judgment he will be in the wrong in the sight of God.

Islam proclaims that even the prophets, who, according to Islamic teachings achieve the highest spiritual excellence, are bound by all moral obligations and are expected to set up and illustrate in their own lives the highest moral standards. They are subject to law in the same manner as other people are.

Islam also teaches that God has, in the past, sent guidance through revelation to all sections of mankind. The attitude of Islam toward other faiths is not one of a claim of monopoly of all truth and guidance for itself and a rejection of everything else. In fact, it requires the Muslims to profess belief in all the prophets of God and to affirm their truth as one of the essential and basic fundamentals of their faith.

Among some of the attitudes developed by Islam toward the establishment of an ideal community is the tolerance and respectful consideration of other faiths. "No compulsion in the matter of faith," say the Holy Quran.⁸ It enjoins upon the Muslims not to use abusive words, even for idols which may be accepted by some people as deities.

So much for Islam's teachings which create the proper and rightful setting for the belief and practice in the universal brotherhood of man.

But Islam does not stop at this point. It has also devised means and established institutions by which an ideal and harmonious community of mankind can efficiently flourish and prosper. Again, just for example, Islam does not endorse any religious hierarchy or priesthood. In the mosques, there are supposed to be no pews, no reserved places for any privileged persons. All Muslims are required to stand, shoulder to shoulder, without any consideration as to their caste, creed, color or place in society.

During the Hajj, the pilgrimage to Mecca, all men are directed to dress in seamless, simple sheets, so as to bring about the utmost in uniformity and integration. In the administration of justice, no discrimination is allowed by Islam between a Muslim and a non-Muslim. By the institution of Zakat, the obligatory alms to be paid by the more well-to-do Muslims, and other teachings on economic matters, Islam seeks to bring about the widest and most equitable distribution of wealth, so vitally needed for the establishment of a tranquil com-

⁸ *The Holy Quran*, 2:257.

munity. All these institutions are aimed at by Islam for the achievement of constant association in perfect equality, which should iron out, in practice, any feelings of superiority that some might be inclined to entertain because of descent, rank or wealth.

Islam's success in achieving these ideals in its early history was unique and unprecedented. It is gratifying that the heritage of the Muslims in this respect is rich and glorious. Islam, at first, was introduced to a people who were extremely conscious of their racial and national superiority. The Arabs, in general, and the people of Mecca, in particular, took great pride in claiming to possess a superior culture. The teachings of Islam, however, discarded all such beliefs and brought about complete and decisive change in the social structure of the entire community. Thus—slavery—hitherto an essential element in the pattern of Arab society—was eliminated through the spiritual teachings and such means which enabled these subjected people to become equal and efficient partners in a progressive society. The freedom thus received by the slaves was retained by them ever after, and many freed slaves rose to positions of highest rank and authority in the Islamic society. Zaid, an Ethiopian slave, was married to the first cousin of the Holy Prophet.

The first general to lead the Muslim army after the death of the Prophet was Usama, son of the ex-slave Zaid, under whose command many old companions of the Holy Prophet were proud to serve. Bilal, another Abyssinian slave, achieved the signal honor of receiving the keys of the Ka'aba at the occasion of the Prophet's return to Mecca after many years of exile.

Today, millions of Muslims number Bilal and many former slaves like him among their saints—who achieved great spiritual excellence.

Some of the greatest rulers in Islam have been men as black as coal, like Jeyyash. And, blond Circassians also early found a place in the Islamic confraternity. Black, brown, white and yellow people mingled in marts and mosques on a footing of complete equality.

Professor Gibb writes in his book *Whither Islam*:

No other society has such a record of success in uniting in an equality of status, of opportunity, and of endeavor, so many and so various races of mankind. The great Muslim communities of Africa, India and Indonesia, perhaps also the small Muslim communities in China and the still smaller community in Japan, show that Islam has still the power to recognize apparently irreconcilable elements of societies of the East and West.

The history of Islam is equally rich in instances of actually putting into practice the fundamental belief in tolerance of other ideologies and reverence and respect for the spiritual leaders of other faiths. The Muslims today can rightfully look back over their past history for inspiration and stimulus to set forth the pattern of community and brotherhood, to further refine and emulate it until man's quest for ideal brotherhood is fully realized. The problems facing the Muslims in our times fall into two categories:

To start with, the Muslim world needs to clean house from within. For the past several centuries, the Muslims, generally, have been on the downhill road, declining in their understanding of the Faith and thereby dealing a grievous blow at the cause of universal brotherhood. At the time when Muslim rule in various parts of the world showed signs of disintegration, it was perhaps found expedient by many sovereigns to repress trends of thought which they considered dangerous to their fast-decaying power. The general mood of Muslim thinking gradually narrowed and stiffened. In this period of the decline of Islam, there have been numerous episodes of intolerance and vehement opposition to liberal thinking. Contrary to its teachings, Islam was made to appear rigid, narrow and immobile. Some strange and completely foreign ideas also found their way into Muslim society and became quite popular. One of these, for example, has been the belief in the concept of predestination, which in this case closed the doors of positive thinking and dynamic action.

This rigidity in Muslim thinking and the disintegration of Muslim society has had dangerous and tragic consequences, not only in the sphere of spiritual progress but also in the manifestations of Muslim social life. Violent intolerance has been practiced not only against other faiths but also among their own various denominations, simply because of disagreements on matters of belief. Any dynamic thinking which sought to provide a positive answer to the complexities and problems of modern times was rejected, abhorred and opposed.

Politically, narrow nationalism has found support and strength in various parts of the Muslim community. Islam, as we have already observed, does not censure the rightful pride of a nation in its achievements, but it is, in its very essence, against such manifestations of nationalism, which may develop a feeling of superiority in any one people over the others.

In a way, this later phase of the Muslim community has developed as a reaction against the factors affecting the Muslim society from outside. One of these factors has definitely been political and economic colonialism. Nations—Muslims and non-Muslims—kept under the bondage of subjection and subjugation, have been striving, yearningly and impatiently, for their birthright of self-determination. Many of these peoples have been fortunate enough to have achieved this goal; others are still in the midst of their struggle. As all humanity becomes free from such economic and political bondage, most surely the goal of establishing a harmonious and ideal community on the basis of universal brotherhood will be that much nearer attained.

And then, there is the materialistic approach to life brought about perhaps as a byproduct of modern scientific progress. The Western civilization, in general, has made the needs of the material life appear more important and precious than the deeper and more-enduring spiritual values. This, again, can be remedied by making the Muslims conscious of their spiritual heritage and putting the teachings of Islam into full practice.

There is definite evidence of a renaissance all over the Muslim world. As this re-awakening becomes stronger, the evils of excessive veneration of the past, prejudice, bigotry and narrow scholasticism will be eliminated, and it will become increasingly possible to put into full practice the Islamic ideals of universal brotherhood.

The teachings of Islam have set the proper ideals for the establishment of a harmonious and beneficent community. Islam has also provided all the means by which a healthy society on the basis of universal brotherhood can be firmly and enduringly established. It has left such deep impressions on the Muslim society that, even in these present days of the decline of the Faith, the Muslim world can furnish ample evidence of a universal fraternity. We are confident that, with the revival of Islam, the signs of which are widely manifest, the quest of man for community and universal brotherhood will be successfully realized.

* * * *

Current Topics:

Religion and Science

The problems involved in achieving an adjustment between science and religion are much the same for Islam as for Christianity. The world with which science deals is one. Scientists may be separated for a time by national barriers, but science itself cannot be divided into such compartments. And while we have different religions, God is one; our boundaries and divisions have no meanings for him.

... That a "cold war" is going on between natural science and religion is obvious. Many scientists are devoutly religious, and many religious people are quite at home in the world of science, but there are also many scientists who are either indifferent or hostile to religion, and many champions of religion who fear and denounce modern science.

Excerpts from an address delivered by Professor Miller Burrows at the Colloquium on Islamic Culture at Princeton University.

This conflict cannot be settled by simply making a choice between science and religion, accepting one and discarding the other. Religion and science are both here to stay. They must learn to live and work together.

The best way to find out how this can be done is to examine the causes of the conflict. One of the most important sources of difficulty is the fact that both science and religion claim to be ways of knowing truth, but they approach the truth in very different ways, and each is inclined to distrust the way followed by the other. Religion offers knowledge by revelation, perceived by special insight, intuition, or inspiration. Science seeks knowledge by investigation, observation, generalization and experimental verification. Science does not accept any proposition as true until it has been demonstrated, whereas religion speaks with authority and demands faith.

The scientific and the religious ways of approaching reality are not necessarily incompatible or mutually exclusive. Unless we must accept a kind of metaphysical pluralism, which would make both science and monotheistic faith unrealistic and futile, religion and science deal with different aspects of the same reality. They do, however, represent different aspects. Approaching reality in different ways, they necessarily see it differently.

Religious faith is based in part on different data from those which constitute the material of the natural sciences. Both are provided by experience, but by different kinds of experience. The inner, spiritual experiences through which religious insight comes cannot be measured and reduced to mathematical formulae or tested by experiments in a laboratory. I do not mean that religious experience, even the prophetic experience, cannot be investigated. It can be observed and studied in the same way and to the same degree that aesthetic or emotional experiences and reactions of any kind can be observed and studied. Much work has been done in the psychology of mysticism and the psychology of the prophetic experience; a large part of it, because of insufficient data and fallacious presuppositions, is worthless, but some of it is valuable as far as it goes. Religion has no cause to forbid or fear such investigation, provided it is honest, objective, and methodologically sound.

... Religion should not expect that its convictions will be accepted on authority, on the ground that they are given by revelation and sanctioned by ancient tradition. For the religious believer himself these considerations have force as supporting his faith; they cannot convince a non-believer who does not admit the authority of tradition of the fact of revelation. For science the spirit of free inquiry is the very breath of life. If religion is to secure the respect of scientists it must be willing to expose its claims to the full light of reason, asserting no authority other than the authority of truth itself, as it commends itself to the free judgment and conscience of each individual. It must say, "This is what we believe, and we believe that it is God's truth and God's will. We cannot compel you to accept it as such; we do not ask you to accept anything except what your own best judgment pronounces right and true."

Relying on the power of the truth to win acceptance for itself, religious believers must also be willing to accept the truth discovered and demonstrated by science. They cannot of course accept all the theories of different scientists or regard as final what the scientists themselves consider only partial, tentative conclusions. They must not be in haste to surrender convictions which seem to have no scientific support. They must, however, accept the general consensus of the most competent authorities within the proper field of the natural sciences, and must adjust their own beliefs to these conclusions.

This requires both honesty and courage, for while religion and science, as two different ways of knowing truth, are not necessarily incompatible, there are some traditional beliefs which are contradicted by the findings of science. These discrepancies on particular points of belief have actually aroused most of the conflict between science and religion. When science demonstrates the very opposite of something which we believe was divinely revealed, what can we do? The first thing to do is to re-examine the beliefs which we attribute to revelation and see whether they can be so understood as to agree with the truth disclosed by science.

... But science too leads to action. By telling what nature is, it shows how nature can be brought more and more under control for

practical purposes. These may be either good or bad. Science may be used and is used for both good and evil ends. Herein lies the possibility of a partnership possessing enormous potentiality for good. If the power acquired through science can be applied to the purposes set forth by religion, both science and religion will work together for the welfare of man and in the service of God.

But can science really serve the ends of religion? Certainly it has done much for human welfare. In no area is this more notable than in that science to which the great scholars of Islam have made some of their most important contributions, the science of medicine. In other vital matters also, such as the production of food, modern science has made much progress. Especially conspicuous are the extraordinary developments of recent years in transportation and communication. It is true that these have increased the possibilities and occasions of friction between different peoples, but they have also increased the possibilities of greater understanding and co-operation for the good of all.

... There is certainly nothing essentially irreligious in man's growing control of natural forces. From one verse of the Qur'ân it might be inferred that the solar system was created in order that man might study astronomy and make practical use of it:

"He it is Who made the sun a shining brightness, and the moon a light, and ordained for it stages that you might know the computation of years and the reckoning" (10:5).

The Qur'ân often refers to the subjection of nature to man among the signs which should evoke thankfulness and faith:

"He Who made for you the ships and the cattle what you ride upon, that you may firmly sit on their backs and remember the favour of your Lord when you are firmly seated thereon, and say: Glory be to Him Who made this subservient to us and we were not able to do it" (43:11-13).

Not only the taming and use of animals but also ships are mentioned here and in many other places:

"He it is Who makes you travel in by land and sea" (The Qur'ân, 10:22; cp. 16:5-16, 80-81; 45:12-13).

Surely in our day the Prophet Muhammad would have added, "and in the air". If the camel and the ship are God's good gifts, how much more are the railroad, the automobile, and the aeroplane!

... Yet religion, instead of promoting social and scientific progress, has often hindered it. Alarmed by the practical consequences of applied science, many people now feel a wistful homesickness for the more simple life of earlier days.

... Resistance to social and cultural progress in the name of religion cannot always be attributed to laudable concern for spiritual values. Frequently the fault is not in religion itself; it is in the official representatives of religion. Sometimes from mere ignorance or unreasoning fear of anything new, but also sometimes from unworthy, selfish motives, religious leaders and organizations have all too often stood in the way of progress. They have even taken part in political struggles on the side of reaction and stagnation. In such cases the remedy is not a repudiation of religion. Religion itself must repudiate such unworthy representatives, and must follow more enlightened leaders.

Religion must stand firm in its insistence on subordinating the physical and material to the spiritual, the temporal to the eternal. It must not yield an inch to secularism and materialism. It must recognize, however, that its own ends include the physical and social welfare of men here and now. It must not allow secular or political movements to monopolize the fight against poverty, disease and ignorance. It must claim this fight as its own and take the lead in it. God's will is not that men should be hungry or sick or ignorant.

Concern for the world to come does not require indifference to human needs in this world. If there is a life beyond this, in which the wrongs of this world will be made right, those who enjoy its blessings will be those who in this life have devoted themselves to God's will. The service of man is an essential part of the service of God, and the surest way to gain His blessing both here and hereafter.

... When religion is enlightened and purified by science, and science is disciplined and directed in its application by religion, then and only then will human life be what it ought to be and can be; then and only then will the will of God be done on earth.

BOOK REVIEWS

Middle East Tensions: Political, Social and Religious. S. A. Morrison. New York. 1954. Harper and Brothers. 198 pages. Price \$2.75.

This book aims to analyze the underlying movements of thought and action which have played a decisive role in the present situation of the Middle East. Since the creation of the state of Israel the unrest and tenseness in this region has reached a point where it can explode at any time. Mr. Morrison has tried quite successfully in giving the background material for an understanding of this extremely controversial field. Since he lived in the Middle East for thirty-five years as a Christian missionary and, even presently, is serving as a representative of the World Council of Churches, he has extensively drawn upon his vast personal experience.

The author presents the problem in its historical setting. He surveys the major developments in the area up to as late as 1953. He tells us how hard it is to solve the refugee problem in the face of a growing Jewish State. The Israelite flat refusal to withdraw to the boundaries outlined by the United Nations makes it almost impossible to come any way near the solution. It only serves to confirm Arab conviction that Israel desires, at all costs, to keep what she has, whether entitled to it or not. In fact several influential Israeli organizations have continuously expressed their aspirations to expand even beyond the present boundaries.

This difficult situation is causing bewilderment and frustration in different circles, for, no solution seems to be in sight. Israeli propaganda has further helped a substantial section of the public to believe that their "present corrupt rulers" are to be blamed for everything and that Communism alone can usher an age of economic and social revolution which this area so desperately needs.

Having been a Christian missionary in the field, Mr. Morrison is naturally interested in the question of evangelization. He observes that although most of the Arab countries guarantee religious freedom but in practice it applies only to the freedom of worship and the right to evangelize is curtailed on the grounds that it contravenes good morals and public order. It is indeed deplorable that many Muslims misrepresent Islam in this matter and do not understand that if Islam is in itself a missionary religion claiming the right and freedom to persuade any man to change his faith and accept the truth, it must equally yield to other faiths the free right of conversion. "No compulsion in the matter of faith," is a clear and specific teaching of the Holy Quran.

Perhaps it is this type of rigid attitude adopted by some fanatic and narrow-minded Muslims that led to such movements which advocated that disestablishment of Islam is essential to the progress of the Muslim states.

Some intellectuals have gone so far as to deny the need of religion altogether in the face of such inflexible and narrow attitudes. On the other hand, such reactionary tendencies may have also given a new hope to those who believe in the ultimate revival of Islam. It has certainly led to a new evaluation of Islamic teachings. One is exhorted to study if Islam has a positive answer to the present day complex social, economic and spiritual problems. If the Holy Quran is a pure and un-adulterated revelation from the All-Knowing Lord and if Islam is a dynamic teaching, it should surely give an affirmative and positive answer to the human problems of both the present and the future. If the Muslims can boldly and confidently take this position then they need not fear about any conversions from Islam to other faiths.

This is an excellent book which gives a genuine feeling of objective and impartial thinking on the part of the author. One cannot help, however, taking sharp issue with him when he makes rather a careless statement that Muslim law enjoins that apostasy from Islam is punishable by death. It might have been a minority opinion of some Muslims but the Holy Quran stands irrevocably against any such idea. Just for example one may cite the following from many verses of the Quran:

He who follows the right way follows it only for the good of his own soul: and he who goes astray, goes astray *only* to his own loss. And no bearer of burden shall bear the burden of another.

(XVII:16)

War and Peace in the Law of Islam. Majid Khadduri. Baltimore, Md. 1955.

The Johns Hopkins Press. 321 pages. Price \$5.50.

Dr. Majid Khadduri's present work is one of the very few available in English in this field. The subject of the laws of War and Peace as understood in our times is a relatively new field any way. To find a book in English on the Islamic conception of such laws is still harder. Dr. Khadduri has certainly done a scholarly job in his presentation of the subject. Having been a professor of Middle Eastern Studies at the School of International Studies of the Johns Hopkins University and Director of Research and Education at the Middle East Institute in Washington, D. C., he is certainly well qualified for the job he has so ably done in the present volume.

He has divided his work in three books. Book One discusses the concept of the Muslim law on the theory of the State and nations. Book Two is devoted to the Law of War which he calls *Jihad*. This includes the general doctrine, the types of *Jihad* and the method of warfare and its initiation and termination. In the third part he comes to the law of peace, its jurisdiction, the status of foreigners in a Muslim territory and the status of Muslims in

a non-Muslim territory and the status of Dhimmis. This section also includes the Islamic concept of treaties, arbitration, diplomacy and neutrality. The book concludes with a glossary of Arabic terms, a select bibliography and an index.

Dr. Khadduri has based many of his conclusions on hypotheses which can be sharply refuted by those Muslims who turn to the Quran as the primary source for the Islamic law. Since an exhaustive discussion is beyond the scope of the present book-review, one can only point out to some of the points on which a detailed study to furnish the opposite point of view may be needed. Dr. Khadduri contends that Islam's law of nations was designed only as a temporary system and that the law of peace in Islam is only a device to regulate the relations of the Muslims with the outside world during non-hostile periods until a *dar al-Islam*, a Muslim state, with jurisdiction on the whole world can be established.

The author's contention stems from the fact that Islam claims to be a universal religion and that the propagation of the faith remains to be one of its essential elements. Now, Dr. Khadduri feels that as long as this final objective of Islam—bringing the whole world in its fold—is not achieved, Islam cannot be practiced in its full meaning. Obviously this idea is formed from the nature of the Islamic teachings which, unlike other faiths, claims to guide man not only in his moral and spiritual life but at the domestic, social, economic and political levels also.

It is, of course, true that Islam looks forward to the time when the whole world may embrace the faith but this will be quite erroneous to believe that Islam cannot be rightly practiced before that objective is achieved. The nature of the Islamic teachings contradicts this impression completely.

As for the question of the laws of peace in particular is concerned, the basic law of Islam stands as, *Assulhu Khair* (The Holy Quran IV:129) i.e. "Peace is always better." The over-all consideration, according to the Holy Quran is not a state of war but the state of peace. Dr. Khadduri cites the example of the Treaty of Hudabiya in order to show that the one treaty of peace concluded by the Holy Prophet himself was only for a limited period of ten years. From this he contends that the example set by the Holy Prophet himself was for only temporary treaties of peace because Islam was theoretically in a permanent state of war. One should look into the background in which the Hudabiya treaty was concluded more carefully.

The Holy Prophet did not dictate the terms of the Hudabiya treaty. It were the Kureish who, almost from the beginning to the end, spelled out the conditions for a possible peace settlement. They were so vehement on their one-sided views that they did not even let the Prophet and his followers

perform the pilgrimage that year in spite of the fact that they had travelled all the way from Medina and were virtually at the doors of the Ka'aba. They objected to the words, the messenger of Allah, being written after the name of Prophet Muhammad, and their objection prevailed. Had the terms of the Hudabiya treaty been any of the Holy Prophet's proposals, the Muslims would have not felt so badly humiliated as the history's account tells us. In spite of the Prophet's suggestion that the sacrifices may be offered prior to return to Medina, the Muslims felt so stunned with the humiliating blow dealt by this treaty that not one of them moved to comply with the Prophet's wishes until he himself proceeded to offer his sacrifice. Again, it is true that the Muslims agreed to a ten year term for the treaty but nowhere did the Prophet stipulate that this was the limit being set for any future agreements.

One cannot blame Dr. Khadduri too much for this contention, however, for, during the days of the rise of Muslim kingdoms, many Muslim rulers and jurists took the same line in their thinking and interpreted the Islamic law of peace on the same grounds. One expects, however, that scholars like Dr. Khadduri would base their conclusions not so much on what some of the Muslim jurists interpreted but more on the Holy Quran and the essence of the Islamic teachings. We hope to discuss Dr. Khadduri's thesis in greater length in a separate article in the near future.

A History of South-East Asia. D. G. E. Hall. New York. 1955. St. Martin's Press. 807 pages. Price \$10.00.

South-East Asia has become one of the most important areas in our times particularly because of the East-West struggle. Both sides of the Iron Curtain have been looking grudgingly to this fertile region. After the ousting of the Nationalists from China it has been increasingly felt that the South-East Asia may logically be the next target on the map of Communist strategy. The historical aspects of a serious study of this area have become increasingly important.

Professor Hall's book, therefore, fills a timely need. His study is designed as much for the non-specialist reader as for the student intending to have a deeper knowledge of the subject. The author, formerly head of the Department of History of the University of Rangoon, is now Professor of South-East Asia in the University of London. He has also been a Visiting Professor at the School of Advanced Studies at the Johns Hopkins University. He is, therefore, amply qualified to present an authoritative work.

The book is divided into four parts. Part One discusses the pre-European period in which Indian cultural influence has played such an important role. The second part deals with the earlier phase of European territorial expansion

and the third one with the active period of such expansion. The final part discusses the recent resurgence of nationalist movements and its challenge to European domination including the Japanese impact and the changes after the war.

The book contains 43 illustrations and eleven maps which further help toward an understanding of the subject. An appendix furnishes the dynastic lists, with governors and governors-general of the area. A select bibliography of 27 pages given at the end of the book can be of immense value to the specialist in the field.

The United States and Asia. Lawrence H. Battistini. New York. 1955. Frederick A. Praeger. 370 pages. Price \$5.00

America's foreign relations with the countries of Asia took a decisive turn at the end of the last century. Until then the contacts of America in Asia were mainly limited to the countries of the Far East and only to those of adventurous traders and seamen. So far the United States had restrained herself from following the pattern set by other Western nations of establishing or expanding their colonial empires. The war with Spain, however, changed the whole picture and America, with her occupation of Hawaii and the Philippines became deeply involved in the affairs of this region. This was particularly true in the case of China in whom America already had a longstanding interest.

American interests in China, commercial, missionary, political and others, naturally played their important role in the struggle of power rivalry of this region. Japan drifted further and further away from America until this widening rift resulted into her leading participation, against the United States and her allies, in the World War II. Almost immediately after the war, far-reaching changes took place which completely shifted the pattern of alliances. Any hopes of a continued friendship of the United States and Soviet Russia were shattered. Chiang's rule in China was replaced by the Communist regime, thus creating a powerful Moscow-Peking Axis. The outbreak of the Korean War in 1950 further added to the complexities of the political picture.

The changes which took place in South and Southeastern Asia after the World War II were not any less significant either. India, Indonesia, Burma and Ceylon received their freedom. A new free State of Pakistan was also created in the Indian Subcontinent. French rule in Indochina presented its own new problems. In short, Asia of the post-War period has emerged to be an extremely strategic area. The United States has found it inevitable to re-consider her foreign relations with the Asian countries and to keep them under successive "agonizing appraisals."

The importance of the Asia of today can hardly be minimized. India, with her alleged neutralist policy, has been able to win several active sympathizers to her side. She has thus provided sure grounds for the Communists to be happy and satisfied. One outstanding exception from this neutralist bloc has been that of Pakistan which has boldly taken a firm stand on the side of the democracies.

In this book, the author has attempted to survey the American relations with the Asian lands from the early days of the republic down to the present time. While this book helps the reader to understand the history of gradually increasing interest of the United States in Asia it also enables him to better appreciate the complex and delicate nature of the formulation of a fresh, feasible and dynamic American foreign policy toward the Asian countries:

The Growth of the Pentateuch. Immanuel Lewy. New York. 1955. Bookman Associates. 288 pages. Price \$4.50

The identification of the text of the Old Testament, in general, and the Pentateuch, in particular, has proved to be a most baffling and bewildering task for the scholars of the Bible. The most important and standard research done so far in this field was conducted by Julius Wallhausen, who divided the present text of the Pentateuch into four basic documents. Other scholars have taken positions, moderate and extreme, pro and con, vigorous and mild, on both sides of his thesis. There is hardly any need to emphasize the significance of this investigation, for, the Pentateuch remains to be the most important source for the study of the religion, history and culture of the ancient Israel.

Dr. Immanuel Lewy, in this book, has expanded his thesis which he had forwarded in his earlier work, *The Birth of the Bible—A New Approach*. Contrary to Wallhausen, he believes that the Pentateuch, "though a highly composite work, is not a compilation from various independent sources." He has sought to establish that "the Pentateuch began with one basic document, a literary and ethical masterwork, which was enlarged, revised, and annotated over a long period." He considers Wallhausen's order of the sources as substantially correct, but his attributions, interpretation and dating as unsatisfactory.

The author believes that the origin of the Torah must have been Protentateuch written by a teacher who probably wrote it as a textbook for Prince Solomon in order to guide him toward a just and humane conduct of his rule. He views the Pentateuch as a pre-exilic book, to a great extent even antedating Amos and Isaiah. He proceeds in his analysis from the better-known later documents like the Priestly Code and Deuteronomy going back to the Yaswich document, the covenant and ending with the contribution of Moses.

This study, though highly specialized in its sociological and biographical approach, can be of immense interest to the students of biblical criticism.

What Manner of Man Was Moses? Fernand E. d'Humy. New York. 1955. Library Publishers. 301 pages. Price \$3.75.

Moses, the great prophet of Israel, is accepted and revered by three major faiths of the world, Islam, Christianity and Judaism. For the Jews he is the greatest personality of the Old Testament. He, not only delivered the Israelites from the rule of the Pharaohs and brought them to the cherished Holy Land, but also gave them a religious law by which they could live a spiritual and moral life. Jesus pronounced it very emphatically that his mission was to enforce the law brought by Moses. *St Matthew* says:

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. (V:17-18).

Thus, out of all the Israelite prophets, Moses was one who was a "law-bearing" prophet and hence, most distinguished in this respect.

For the Muslims too, Moses has a special significance. They are required to believe in and accept Moses as a true prophet of God. The Holy Quran endorses the truth of the teachings brought by Moses. The Prophet Muhammad has been likened to Moses in the nature of his mission and for the fact that he was also a "law-bearing" prophet.

Mr. d'Humy, who is professionally a scientist, inventor and a researcher, has attempted to present in this volume a biography of Moses from the Old Testament and other historical sources. He divides his life into three phases. His first forty years of life present him as a warrior. In the second period of forty years of his life, the author portrays him as a shepherd and a thinker who took refuge in the land of Midian. His final forty years give a story of his exodus, receiving of and instructing the Israelites in the teachings of the Ten Commandments. In this volume the author has dealt with an interesting and valuable discussion for the students of religion. He could have certainly added a great deal to his studies had he included the Holy Quran also as one of the sources to draw upon in an understanding of the life of this great prophet.

* * * *

Do not exceed bounds in praising me, as the Christians do in praising Jesus, the son of Mary, by calling him God, and the son of God; and I am only the Lord's servant; then call me the servant of God, and His messenger.

Verily God instructs me to be humble and lowly and not proud; and that no one should oppress another. (The Holy Prophet)

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_____ The Status of Women in Islam.....		.30
_____ Islam: The Misunderstood Religion by J. Michener.....		.10

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